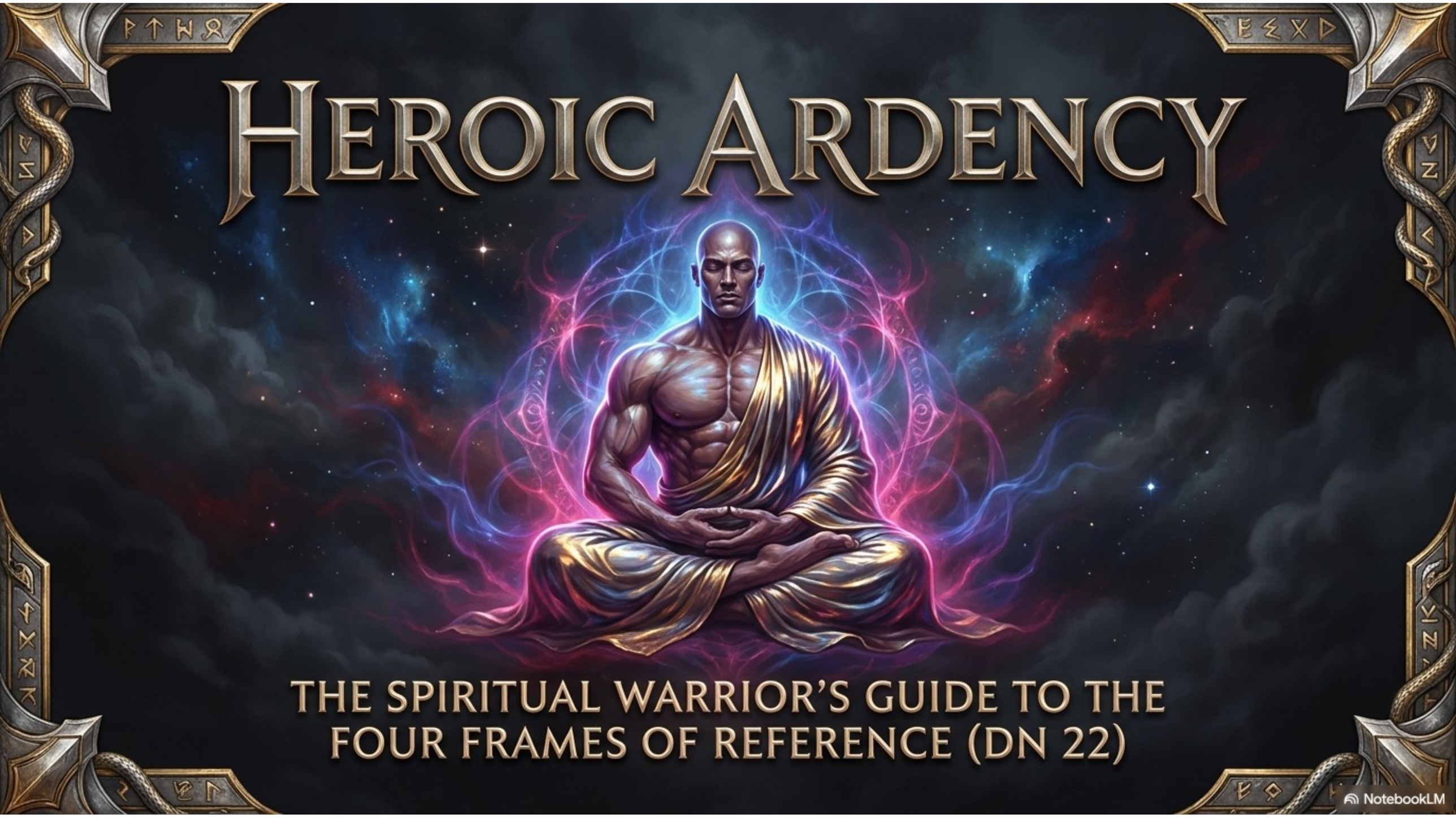
# Heroic Ardency



## THE SPIRITUAL WARRIOR'S GUIDE TO THE FOUR FRAMES OF REFERENCE (DN 22)

NotebookLM

# The 100-Year Arrow of Inquiry

Suppose that I had four disciples with a 100-year life span... Just as an archer with a good bow could easily shoot a light arrow across the shadow of a palmyra tree... Even with 100 years of questioning, they would die before exhausting the topic of right mindfulness. — MN 12

If mindfulness were simply a matter of passive receptivity, it would not take more than a century to describe. The scope implies an active, exhaustive science of the mind.

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# The Modern Myth: Passive Receptivity

- Reading no ‘I” into the process.
- Doing nothing but allowing phenomena to arise and fall.
- Missing the hidden role of intention.

# The Buddha’s Reality: Heroic Ardency

- Mindfulness as an act of memory.
- An ardent, proactive process.
- The active exertion of fabrication to develop dispassion and subdue unskillful states.

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# The Passive vs. Ardent Diagnostic Matrix

| Dimension | Modern Passive Assumption | The Buddha's Ardent Reality |
|---|---|---|
| Goal | Just watching them pass | Subduing greed & distress<br>Abandoning unskillful qualities. |
| Role of Mind | Receptive & blank | Proactive faculty of memory. |
| View of Experience | Given & organic | Fabricated by intention<br>Shaped by past actions. |
| Response to Jhāna/Mind States | Wait for them to happen | Exerting right effort to attain concentrated, enlarged, and released mind states. |

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# The Cosmic Wheel of DN 22

DN 22 is structured as a wheel—a technical schematic where the Four Frames of Reference for remaining focused are methodically set against Three applying ardency in practice.

"The discourse provides the frameworks; the warrior must provide the ardency to turn the wheel."

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# The Depersonalization Funnel

## Stage 1: Establishing Mindfulness

Uses heavy verbal fabrication and concepts of “I” and “mine”. (e.g., “I am breathing in long,” “I am walking.”) Subdues greed and distress.

## Stage 2: Development

Begins to drop concepts of self. Focuses strictly on patterns of causal arising and passing away. (“Remaining focused on the phenomenon of origination and passing away.”)

## Stage 3: Non-Fashioning

Full abandonment of “I”. Maintained only to the extent of knowledge and remembrance. (“There is a body.”) Independent, not clinging to anything in the world.

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# The Arsenal of the Flesh: Six Trials of the Body

### 1. The Breath
The 4 steps of respiration (The Lathe-Turner).

### 2. Posture
Discerning physical disposition.

### 3. Alertness
Constant vigilance in all daily activities.

### 4. 31 Parts
The Anatomy of the Unattractive (The Sack of Grain).

### 5. 4 Elements
Deconstructing solidity (The Butcher).

### 6. The Charnel Ground
9 stages of decomposition.

All six are categorized under mindfulness immersed in the body (kāyagatāsati - MN 119).

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# The Lathe-Turner & The Vigilant Guard

## Breath

Just as a dexterous lathe-turner, when making a long turn, discerns, “I am making a long turn”... the monk, when breathing in long, discerns, “I am breathing in long.”

## Posture & Alertness

Making oneself fully alert when walking, eating, urinating, falling asleep, talking, and remaining silent.

## The Strategic Purpose

Continuous physical alertness is not just noticing; it is the prerequisite mechanism for exercising restraint over words and deeds (Right Speech and Right Action).

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# The Trial of the Unattractive (Painful Practice)

## The Metaphor

Just as a sack with openings at both ends were full of various kinds of grain... a man pouring it out would reflect, “This is wheat. This is rice.”

In the same way, the monk reflects on this body... full of various kinds of unclean things.

## The Strategy (AN 4:162/163)

This is a painful practice designed specifically for minds that are strongly passionate, aversive, or delusional. It is a severe, necessary medicine to bring an unruly mind under control, to be balanced with the pleasant practice of breath jhāna.

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# Elemental Anatomy: Deconstructing the “I”

## The Metaphor

Just as a dexterous butcher... having killed a cow, would sit at a crossroads cutting it up into pieces, in the same way the monk contemplates this very body... in terms of properties.

## Fire / Temperature

Observes the destructibility of external fire to realize the internal body is not-self.

## Earth / Solidity

Depersonalizes physical attacks (contacts with fists or stones).

## Result

The mind leaps up, grows steadfast, and develops patient endurance and equanimity.

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# The Trial of Impermanence (The Charnel Ground)

## The Cognitive Process

Taking knowledge derived from the past and applying it to the future to induce dispassion (*saṁvega*) in the present.

## The 9 Stages of Decomposition

Ranging from bloated/festering, to fleshless skeletons, to bones detached and scattered in all directions, down to bones decomposed into powder.

## The Warrior's Mantra

This body, too: Such is its nature, such is its future, such is its unavoidable fate.

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# Externalizing the Focus (The Universality of Stress)

## The Concept

Remaining focused externally means using inference to reflect that one's own experience of suffering and mortality is common to all beings.

## The Inference (AN 5:57)

I am not the only one subject to death... To the extent that there are beings—past & future, passing away & re-arising—all beings are subject to death.

## The Result

Fostering a profound sense of *saṃvega* (urgency) for the universality of stress, driving the warrior to stick with the path until the fetters are abandoned.

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# The Ripple Effect:
## Unifying Body and Mind

### Physical Ardency
### The Body
Rigorous physical observation (elements, anatomy, breath).

### Feelings
Developing feelings not of the flesh (*jhāna*) through the exertion of right effort to free the mind from ordinary reactions.

### Mind States
Using physical alertness to achieve concentrated, enlarged, and released states.

### Mental Qualities
Abandoning the five hindrances and culminating the seven factors for awakening.

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# Ascension:
## The Cessation of Fabrications

### The Final Trap (MN 102)

Thinking “I am at peace, I am unbound, I am without clinging!” is, paradoxically, still a form of clinging. It is the subtle clinging to a fabricated state.

### The Release

True unbinding occurs when the warrior drops all sense of self around the attainment. “Knowing, There is that, seeing the escape from it, the Tathāgata has gone beyond it.”

The 100-year quest ends not in a final conquest, but in total release.

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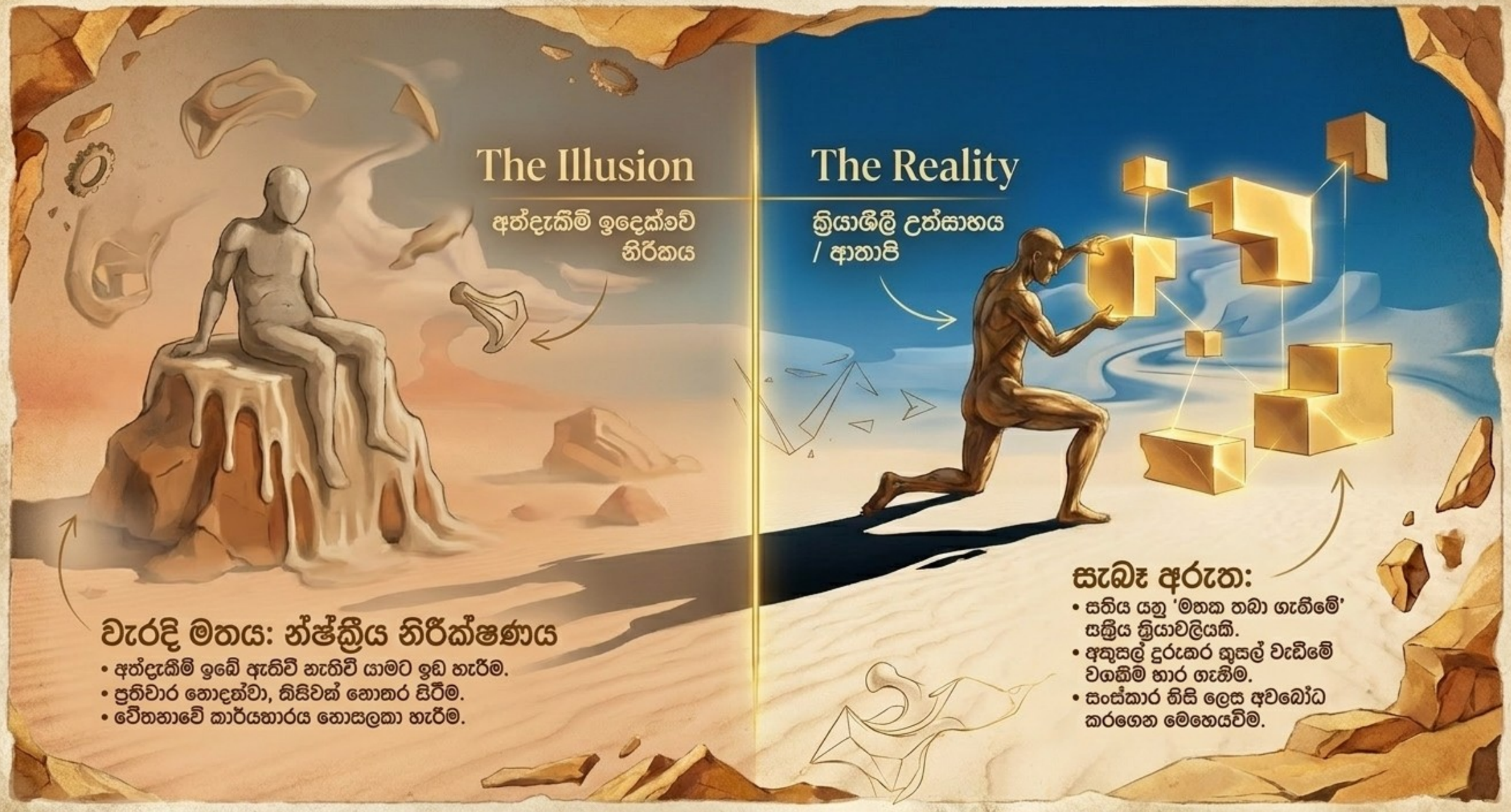
The fleshly feelings
The Mind Structured
The Fourth Domain
NOBLE PAIN
RELEASE
SECOND ARROWS
GRIEF
WORLDLY PRIDE
SENSORY PLEASURES
RESTLESS STRAIN
DIVIDING STREAM
LAZY SLACK
SENSES
BODY'S RAW, UNLOVELY TRUTH
THE BOUND
THE
THE SCATTERED
JHĀNA PLEASURE
THE STILL
THE FREE
UN-FLESHED FRAME
FRAMEWORKS
AGGREGATES
HINDRANCES
THE NOBLE TRUTHS
FIND THE LIGHT
PULL THE EARS
BLOCKAGES
WAKENCY
BODY'S RAW, EFFORT
URGENCY
HAIR
SENSES
URGENCY

සතිපට්ඨානයේ ගැඹුර:
නිහඬ නිරීක්ෂණයේ සිට
ක්‍රියාශීලී අවදිවීම දක්වා
DN 22 සූත්‍රය ඇසුරින් සිත සහ කය විනිවිද දැකීම

NotebookLM

ඊතලය:
දත්ත දුතුවායෙකු තල් ගසක සෙවනැල්ල හරහා ඊතලයක් විදින්නාක් මෙන් වේගවත්ව සම්මා සතිය පිළිබඳ ප්‍රශ්න ඇසුවද...
සම්මා සතිය යනු හුදෙක් රහතුන්ගේ දැනුමක් ඇසුවද.
අවුරුදු 100ක් ජීවත් වුණ, අති දක්ෂ ඇමි ශ්‍රාවකයින් සිව් දෙනෙක්...
උපමාව:
අවුරුදු 100ක් ජීවත් වන, අති දක්ෂ සිතියක් ඇති ශ්‍රාවකයින් සිව් දෙනෙක්...
අවබෝධය:
වසර 100ක් පුරා ප්‍රශ්න ඇසුවද, බුදුරදුන්ගේ ධර්ම දේශනාව අවසන් කළ නොහැක. සම්මා සතිය යනු එතරම්ම අතිමහත් විෂයකි.


The Illusion
අත්දැකීම් ඉදෙක්ගව් නිරීකය
The Reality
ක්‍රියාශීලී උත්සාහය / ආතාපි
වැරදි මතය: නිෂ්ක්‍රීය නිරීක්ෂණය
• අත්දැකීම් ඉබේ ඇතිවී නැතිවී යාමට ඉඩ හැරීම.
• ප්‍රතිචාර නොදන්වා, කිසිවක් නොතර සිටීම.
• වේතනාවේ කාර්යභාරය නොසලකා හැරීම.
සැබෑ අරුත:
• සතිය යනු 'මතක තබා ගැනීමේ' සක්‍රීය ක්‍රියාවලියකි.
• අකුසල් දුරුකර කුසල් වැඩීමේ වගකීම භාර ගැනීම.
• සංස්කාර නිසි ලෙස අවබෝධ කරගෙන මෙහෙයවීම.

අනතුර:
නිෂ්ක්‍රියව බලා සිටියහොත්, මේ සැඟවුණු ක්‍රියාවලිය නොපෙනී යන අතර දුක නැති කිරීමේ ප්‍රායෝගික අවස්ථාව මග හැරී යයි.
සැඟවුණු යන්ත්‍රණය:
සෑම හැඟීමක් සහ මානසික තත්ත්වයක් පිටුපසම 'චේතනාව' නම් සැඟවුණු කාර්යභාරය ක්‍රියාත්මක වේ.
අතීතය සහ වර්තමාය: අතීත කර්මයන්ගේ විභවයත් වර්තමාන අත්දැකීමක් බවට පත් කරන්නේ අපගේ ක්‍රියාකාරී මැදිහත්වීමෙනි.

## රෝදයේ අක්ෂ 4
(සතර සතිපට්ඨාන)

1. කය
2. වේදනා
3. චිත්ත
4. ධම්ම

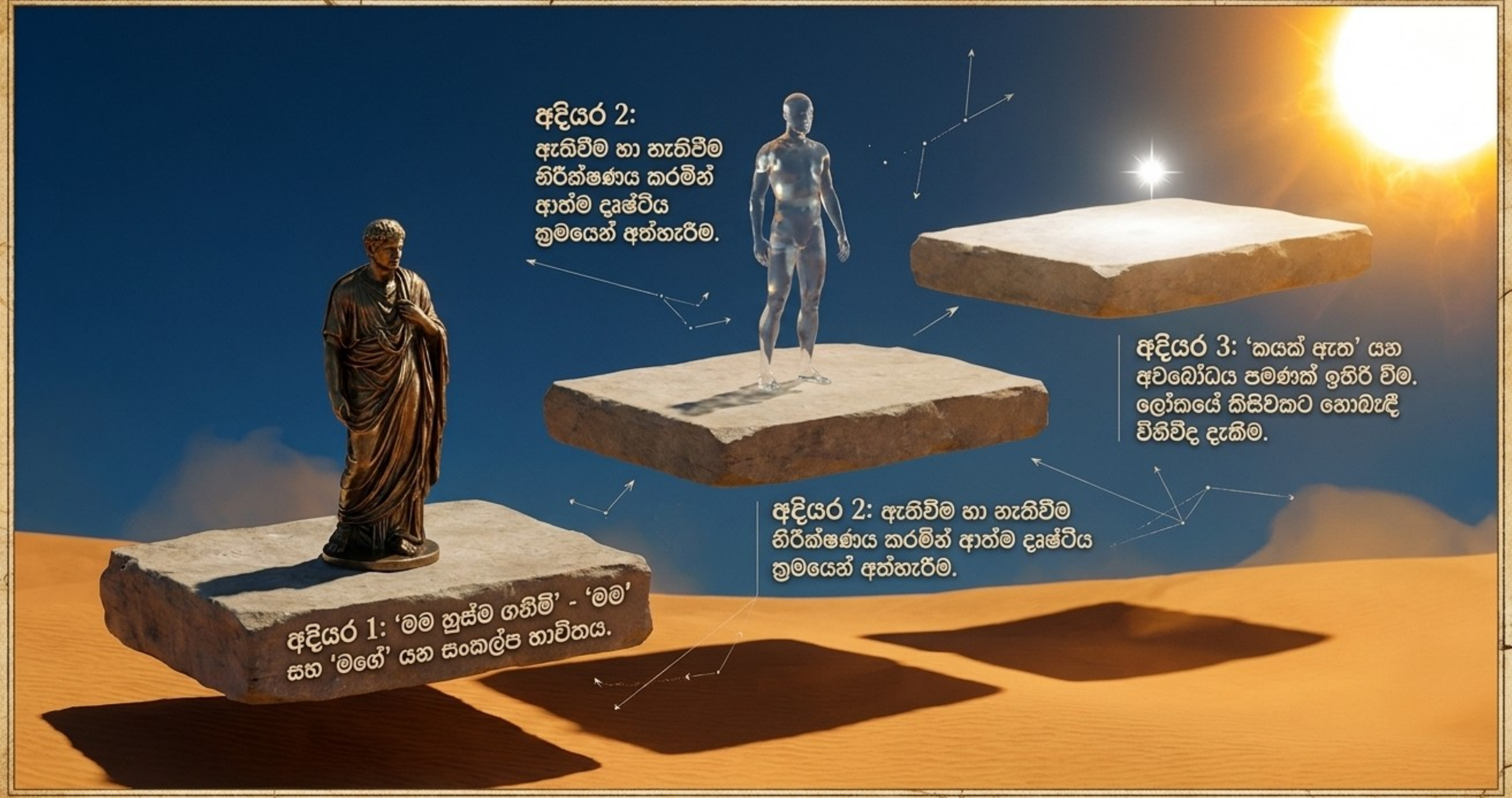
## වළලු 3
(ආතාපි මට්ටම් 3)

පළමු වළල්ල:
සිහිය පිහිටුවීම

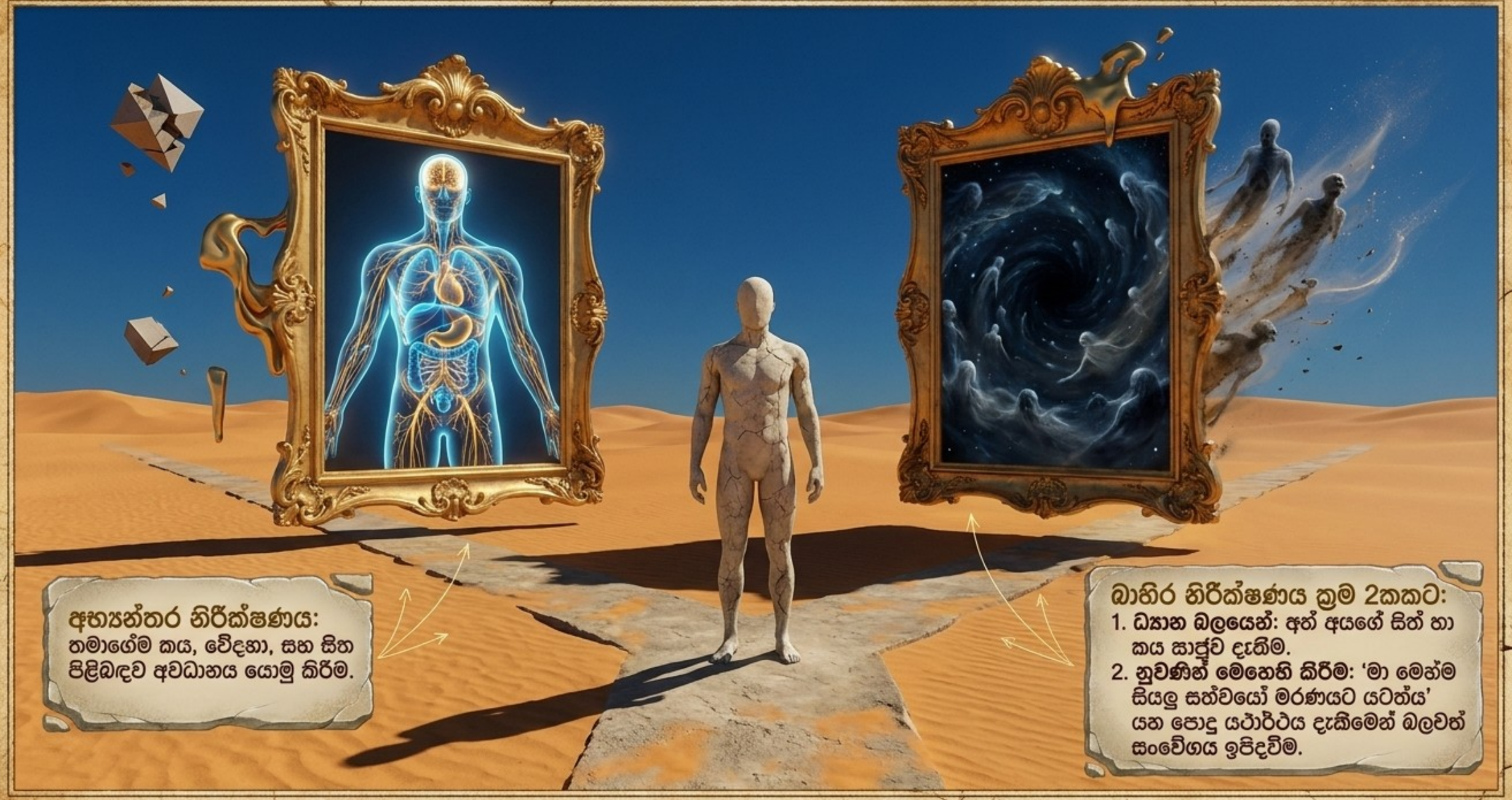
දෙවන වළල්ල:
සිහිය දියුණු කිරීම

තුන්වන වළල්ල:
දැනීම හා සිහිය
පවතිනතාක්
පමණක්
පවත්වා ගැනීම

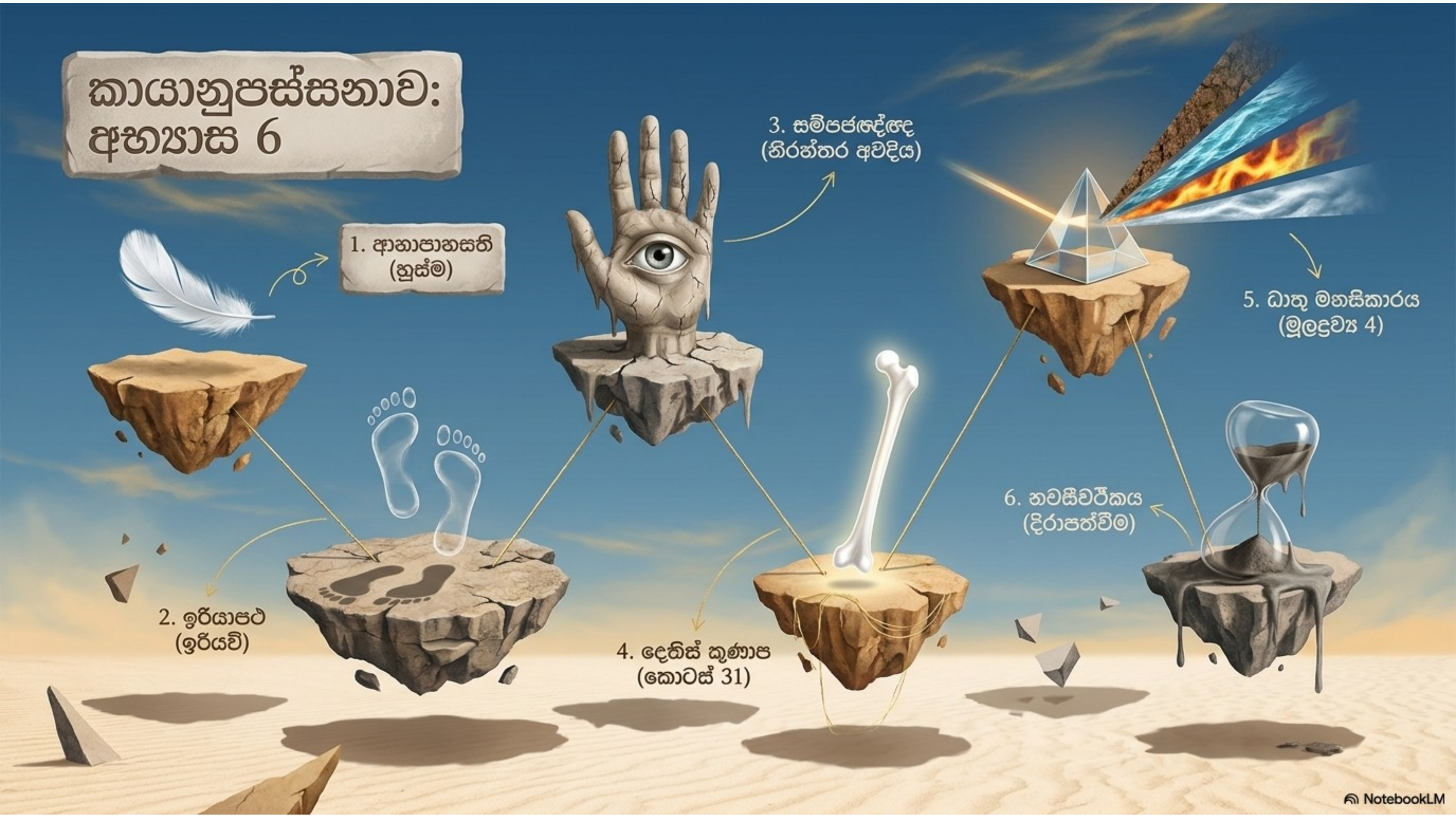
NotebookLM

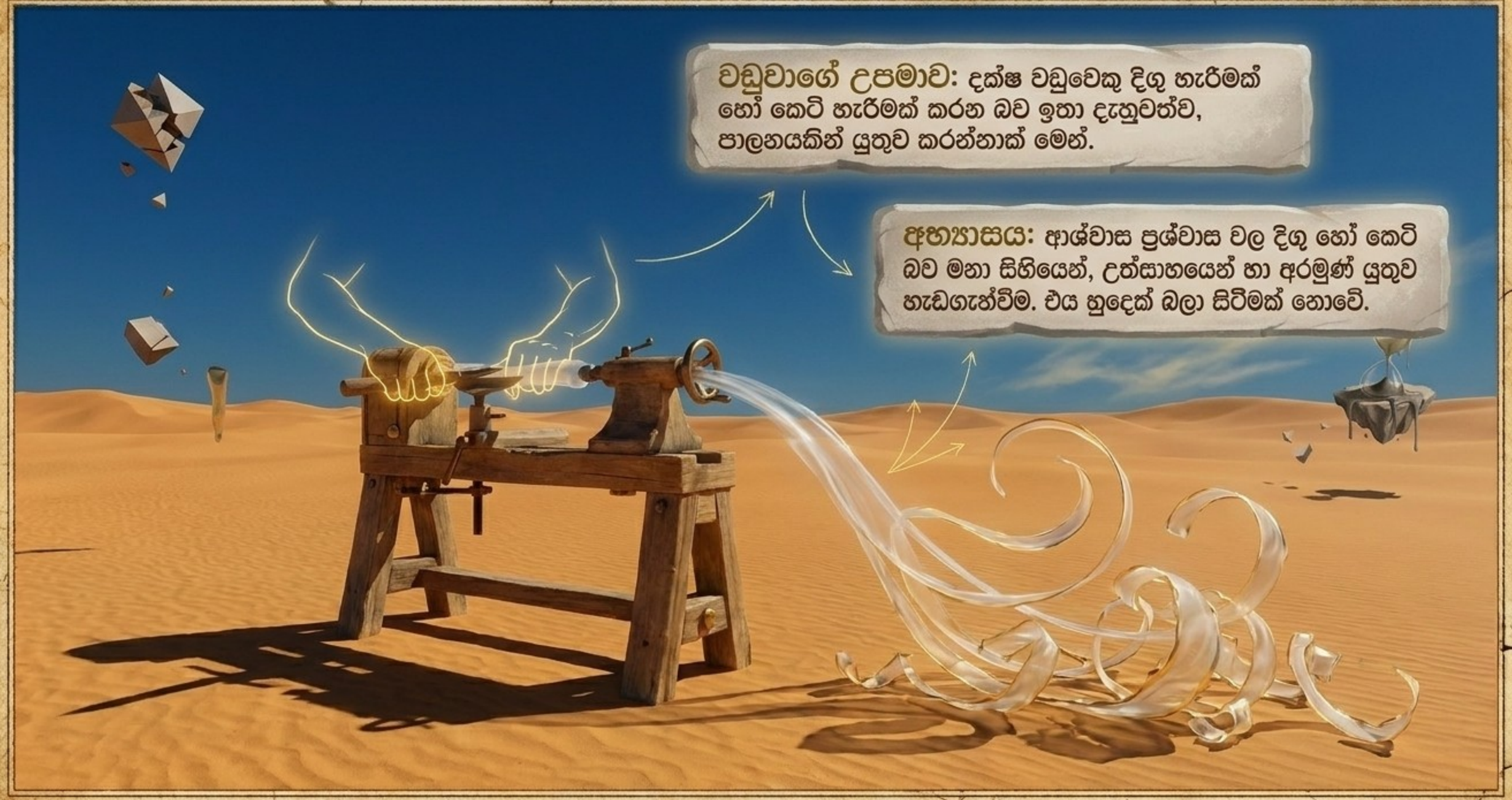

අදියර 2:
ඇතිවීම හා නැතිවීම
නිරීක්ෂණය කරමින්
ආත්ම දෘෂ්ටිය
ක්‍රමයෙන් අත්හැරීම.
අදියර 3: 'කයක් ඇත' යන
අවබෝධය පමණක් ඉතිරි වීම.
ලෝකයේ කිසිවකට නොබැඳී
විහිවිද දැකීම.
අදියර 2: ඇතිවීම හා නැතිවීම
නිරීක්ෂණය කරමින් ආත්ම දෘෂ්ටිය
ක්‍රමයෙන් අත්හැරීම.
අදියර 1: 'මම හුස්ම ගනිමි' - 'මම'
සහ 'මගේ' යන සංකල්ප භාවිතය.

NotebookLM


අභ්‍යන්තර නිරීක්ෂණය:
තමාගේම කය, වේදනා, සහ සිත පිළිබඳව අවධානය යොමු කිරීම.
බාහිර නිරීක්ෂණය ක්‍රම 2කකට:
1. ධ්‍යාන බලයෙන්: අත් අයගේ සිත් හා කය ඍජුව දැකීම.
2. නුවණින් මෙහෙහි කිරීම: 'මා මෙන්ම සියලු සත්වයෝ මරණයට යටත්ය' යන පොදු යථාර්ථය දැකීමෙන් බලවත් සංවේගය ඉපිදවීම.

NotebookLM


කායානුපස්සනාව:
අභ්‍යාස 6
1. ආනාපානසති
(හුස්ම)
2. ඉරියාපථ
(ඉරියව්)
3. සම්පජඤ්ඤ
(නිරන්තර අවදිය)
4. දෙතිස් කුණාප
(කොටස් 31)
5. ධාතු මනසිකාරය
(මූලද්‍රව්‍ය 4)
6. නවසීවථිකය
(දිරාපත්වීම)
NotebookLM


වඩුවාගේ උපමාව: දක්ෂ වඩුවෙකු දිගු හැරීමක් හෝ කෙටි හැරීමක් කරන බව ඉතා දැනුවත්ව, පාලනයකින් යුතුව කරන්නාක් මෙන්.
අභ්‍යාසය: ආශ්වාස ප්‍රශ්වාස වල දිගු හෝ කෙටි බව මනා සිහියෙන්, උත්සාහයෙන් හා අරමුණ් යුතුව හැඩගැන්වීම. එය හුදෙක් බලා සිටීමක් නොවේ.

NotebookLM

# නිරන්තර සම්පජඤ්ඤය

**ඉරියව් හතරම:**
ඇවිදීම, සිටගෙන සිටීම, වාඩිවීම, නිදාගැනීම යන සැම ඉරියව්වකදීම සිහිය පවත්වා ගැනීම.

**සෑම ක්‍රියාවක්ම:**
කථා කිරීමේදී මෙන්ම නිශ්ශබ්දව සිටීමේදීද, ආහාර ගැනීමේදීද සිහිය අත්නොහැරීම.

**ප්‍රතිඵලය:**
මෙමගින් සම්මා වාචා සහ සම්මා කම්මන්ත ස්වයංක්‍රියවම දියුණු වේ.

NotebookLM

ධාන්‍ය මල්ලේ උපමාව:
ඇස් පෙනෙන පුද්ගලයෙකු මල්ලක් ලිහා එහි ඇති හාල්, මුංඇට, තල වෙන් වෙන්ව හඳුනා ගන්නාක් මෙන් ශරීරය දෙස බැලීම.
අසුභානුපස්සනාව:
ශරීරය කෙරෙහි ඇති දැඩි රාගය මැඩපැවැත්වීම සඳහා යොදා ගන්නා ප්‍රබල 'දුක්ඛ ප්‍රතිපදාවක්'.
සමතුලිතතාව:
කලකිරීම වළක්වා ගැනීම සඳහා මෙය ආනාපානසතිය වැනි සුවදායී භාවනාවන් සමග සමතුලිතව භාවිතා කළ යුතුය.

## මස් මරන්නාගේ උපමාව:

ගවයෙකු මරා මස් කොටස් වලට වෙන් කළ පසු එහි ‘ගවයා’ යන සංකල්පය නැති වන්නාක් මෙන්.

## පඨවි, ආපෝ, තේජෝ, වායෝ:

කය යනු ධාතු හතරක එකතුවක් පමණි. එහි ‘මම’ හෝ ‘මගේ’ කියා කිසිවක් නැත.

## අනභිභවනීය ඵලය:

‘මම’ යන සංකල්පය බිඳවැටීම නිසා, බාහිරින් එන නින්දා අපහාස සහ ශාරීරික වේදනා ඉවසීමේ අතිමහත් හැකියාවක් ජනනය වේ.

NotebookLM

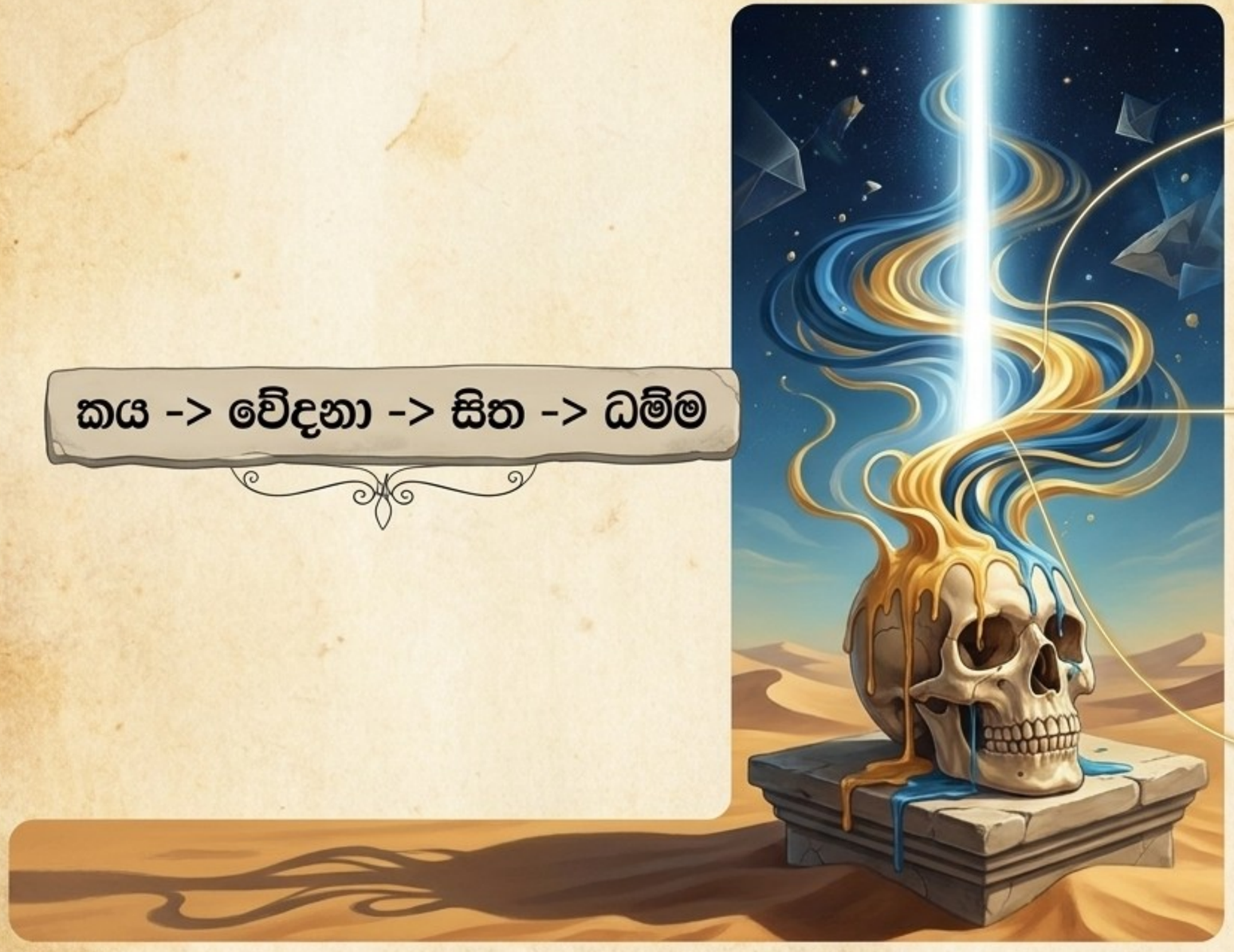
# මෙම කයද මෙවැනිම ස්වභාවයකට පත්වේ, එයින් කිසිදා ගැලවිය නොහැක.

1. ඉදිමී ගිය මළකඳ
2. සතුන් විසින් කන ලද
3. ලේ වැකුණු ඇටසැකිල්ල
4. විසිරී ගිය ඇටකටු
5. සක්ගෙඩියක් සේ සුදු වූ ඇටකටු
6. කුඩු වී ගිය දූවිලි

NotebookLM

# ආතාපී බවේ රසායනය

කය -> වේදනා -> සිත -> ධම්ම



- අවසානයේ එය බොජ්ඣංග ධර්ම මුදුන්පත් කිරීම දක්වා සක්‍රියව විහිදී යයි.
- එමගින් දැඩි සංවේගය ජනනය කර, මානසික වේදනා හා නීවරණ අත්හැරීමට සිත මෙහෙයවයි.
- කායානුපස්සනාව යනු හුදෙක් ශරීරය දෙස බලා සිටීම පමණක් නොවේ.

NotebookLM

# අවසාන වීමුක්තිය

“ඔහු ලෝකයේ කිසිවකට නොබැඳී,
නිදහස්ව වාසය කරයි.”

සාරාංශය: සතිපට්ඨානය යනු න්‍යංක්‍රිය පිළිගැනීමක් නොව, සියලු සංස්කාරයන්ගෙන් මිදී පරම නිදහස අත්පත් කරගන්නා වූ අතිශය ක්‍රියාශීලී විමුක්ති මාර්ගයයි.

NotebookLM

Feelings and Mind States of the Flesh (Āmisa)
PAINFUL FEELING OF THE FLESH.
PLEASANT FEELING OF THE FLESH.
NEITHER-PAINFUL-NOR-PLEASANT FEELING OF THE FLESH.
CONSTRICTED MIND
SCATTERED MIND
Contemplation of Feelings and Mind: The Triptych of Satipaṭṭhāna
FABRICATION
OLD KAMMA
PRESENT FABRICATION
Feelings and Mind States Not of the Flesh (Nirāmisa) and Jhāna
NEITHER-PAINFUL-NOR-PLEASANT FEELING NOT OF THE FLESH.
RELEASED MIND
ARDENCY
SPECIFICITY
SKILLFUL DESIRE
ENLARGED MIND
PLEASANT FEELING NOT OF THE FLESH (JHĀNA)
PLEASANT FEELING NOT OF THE FLESH (JHĀNA)
RELEASED MIND

Here is a visual translation of the text's psychological and meditative landscape, rendered in the surreal, moralistic, and wildly imaginative style of **Hieronymus Bosch**.

**The Triptych of the Fabricated Mind**

Imagine a massive three-paneled oil painting on oak, crawling with bizarre allegorical figures, hybrid monsters, and surreal landscapes that depict the internal battleground of human feelings and mental qualities.

**Left Panel: The Realm of the Flesh (*Āmisa*) and Hindrances**

This panel is a chaotic, dark landscape depicting the **feelings of the flesh** and the five hindrances that trap the mind.

- **The Allegory of the Two Arrows:** In the foreground, a naked, weeping figure is pinned to the ground by a single black arrow sticking out of his thigh (**physical pain**). Maddened by the strike, the figure holds a bow and is actively shooting a *second* arrow directly into his own chest (**mental resistance-obsession**).
- **The Swarm of Sensory Scattering:** Nearby, a giant, hollowed-out pear houses a tavern where tiny, pale humans are caressing giant disembodied ears and tongues. This represents the **scattered mind** stirred up by the five strands of sensuality.
- **The Demon of Sloth:** A monstrous, bloated toad with heavy, padlock-sealed eyelids sits on a velvet cushion. It gently breathes a numbing mist over a monk who is nodding off, his body slowly turning into heavy gray stone (**constricted mind / sloth and drowsiness**).
- **The Lute of Restlessness:** A bizarre hybrid creature—half bird, half broken musical lute—scurries around with its strings snapped and flailing wildly, agitating everyone nearby (**restlessness and anxiety**).

**Center Panel: The Crucible of Exertion (*The Present Kamma*)**

The middle panel shifts from passive suffering to frantic, intentional action, representing **mindfulness, fabrication, and urgent effort**.

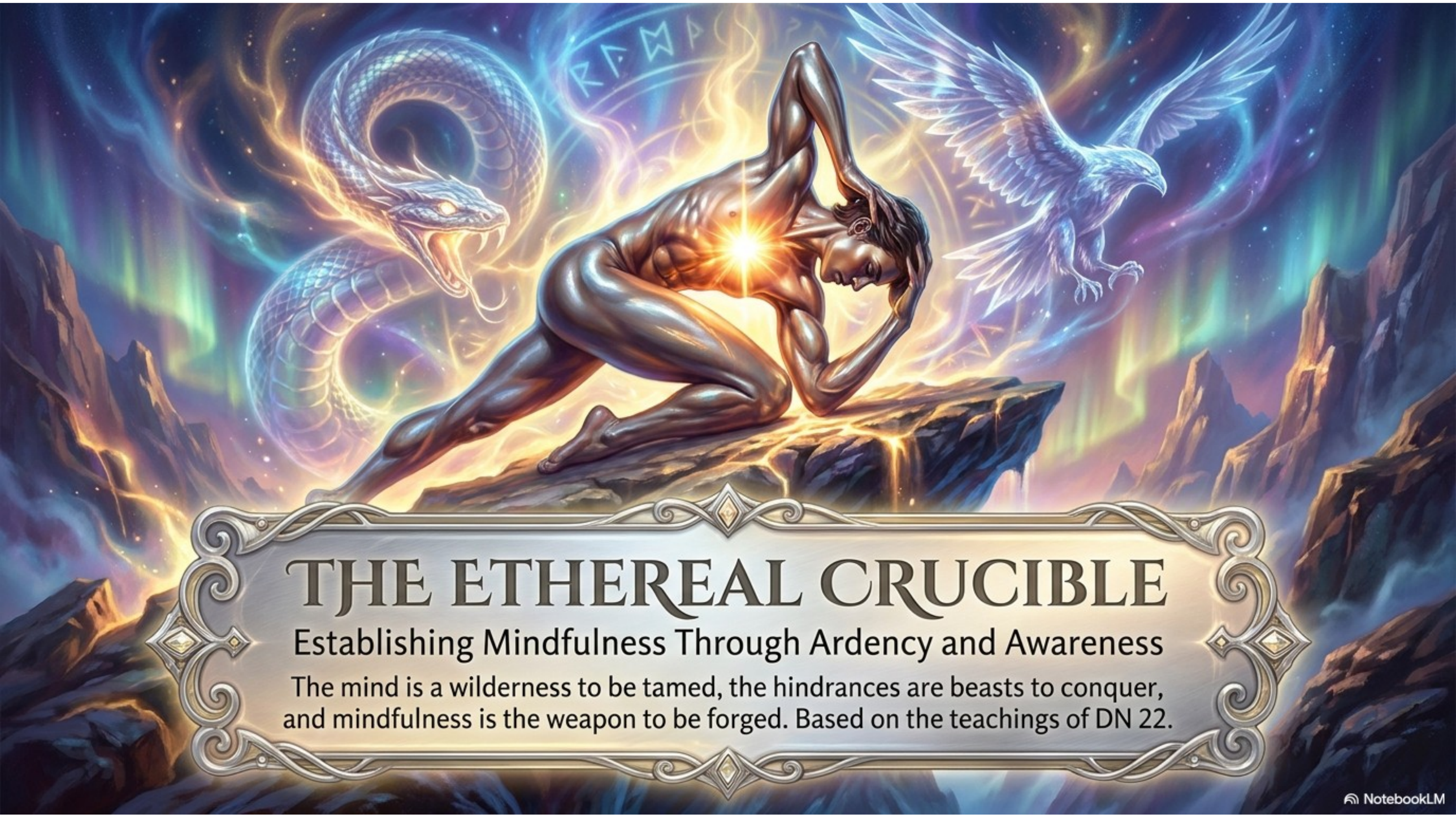
- **The Turban on Fire:** A prominent figure rushes across the center of the panel. His elaborate white turban is **bursting into bright, orange flames**. With wide, intensely alert eyes, he is desperately pouring water from a small clay jug onto his own head, symbolizing the frantic **urgency (*ardency*)** needed to abandon unskillful qualities.
- **The Monastic Remedies:** In a bizarrely detailed medical garden, a monk is aggressively **pulling both of his own earlobes** and rubbing his limbs to ward off the toad-demon's sleep-mist. Another monk stands waist-deep in a clear, icy pool, staring wide-eyed up at a perfectly geometric constellation of silver stars to brighten his mind.
- **The Bowstring of Desire:** A skeleton-thin ascetic with a look of fierce determination draws a massive bow. The tension in the bowstring is extreme, vibrating with energy, representing the **painful feeling not of the flesh**—the grueling but necessary desire to reach liberation.

**Right Panel: The Sphere of Non-Flesh (*Nirāmisa*) and Jhāna**

The final panel transitions into a luminous, eerie, yet deeply peaceful landscape representing the **pleasure of jhāna** and the formless attainments.

- **The Suffused Body:** A serene meditator sits enclosed inside a perfectly clear, luminous glass bubble. Inside the bubble, a golden, therapeutic fluid is being pumped through his pores, **spreading, suffusing, and permeating his entire body** with light, representing the rapture and pleasure of the first three jhānas.
- **The Fourth Jhāna Equanimity:** Higher up, a figure floats in a zone of pure, silent gray twilight. There are no colors, no fires, and no monsters—only a perfectly balanced scale resting on the figure's head, representing the **neither-painful-nor-pleasant feeling not of the flesh** (purity of equanimity).
- **The Melting Mirror:** In the uppermost corner, a young woman looks into a crystal-clear mirror floating in the sky. She sees her own face perfectly, but as she watches, the boundaries of her face dissolve into the background ether—the ultimate **non-fashioning of the self** and the ending of all effluents.

**Artist's Note:** The entire composition is tied together by tiny, skittering "Kamma-demons" who are weaving threads of cause and effect between the panels. This reminds the viewer that nothing here happens by chance; every monster and every angel is being actively fabricated by the choices of the


THE ETHEREAL CRUCIBLE
Establishing Mindfulness Through Ardency and Awareness
The mind is a wilderness to be tamed, the hindrances are beasts to conquer, and mindfulness is the weapon to be forged. Based on the teachings of DN 22.
NotebookLM

# Mindfulness requires active fabrication, not passive receptivity

## The Illusion

We are taught to watch feelings come and go of their own accord.
But experience doesn't just happen.

## The Reality

Every feeling is fabricated (MN 101). Many feelings are not the result of old karma, but of what you are doing right now. They contain an intentional element.

**The Duty:** You must trace where feelings come from and where they lead.
Viewing them as arising on their own blinds you to the insight needed for release.

NotebookLM

# The anatomy of feeling separates the sensual from the meditative

| | Of the Flesh *(Āmisa)* | Not of the Flesh *(Nirāmisa)* |
|---|---|---|
| Origin | Connected to sensuality & worldly experience | Associated with renunciation & the practice of *jhāna* (concentration). |
| Nature | Reactive, happens to us | Proactive, must be actively induced and suffused. |
| Pleasant | Sensory joy (leads to passion-obsession) | Joy of *jhāna* (abandons passion). |
| Neutral | Ordinary indifference (leads to ignorance) | Deep equanimity (abandons ignorance). |

NotebookLM

# Skillful distress provides the tension needed for awakening

"O when will I enter & remain in the dimension that the noble ones now enter?" (MN 44)

## The Second Arrow

We typically compound physical pain with mental anguish, then escape into sensuality. This defiles the mind.

## Renunciation-Based Grief

We must cultivate "painful feelings not of the flesh" —the distress of yearning for the goal of awakening.

## The Bowstring

Use this desire skillfully as motivation. Like the tension in a bowstring, it provides the required force to propel the mind forward along the path.

NotebookLM

# Ardency balances the mind like a well-tuned instrument

## Starving the Unskillful

When unskillful qualities arise, apply intense, urgent effort to extinguish them—like a person whose turban is on fire (AN 10:51).

## Enduring Painful Practice

If pleasant practice has a negative effect, the duty of ardency is to replace it with a painful practice (MN 101) to abandon unskillful qualities in the present.

## Easing Persistence

Conversely, if too much pain in the practice leads to restlessness, the "strings" of persistence must be eased (AN 6:55).

NotebookLM

# The eight states of mind serve as a diagnostic scale

## Core Insight Box

These are not random states to passively observe. They are categories to track as you ardently bring the mind to concentration.

### Energy Scale

- **Constricted** (Heavy with sloth/drowsiness)
- **Middle Way**
- **Scattered** (Stirred up by the five strands of sensuality)

### Focus Scale

- **Unconcentrated** (Bound by passion, aversion, delusion)
- **Middle Way**
- **Concentrated** (Still, enlarged awareness)

### Freedom Scale

- **Unreleased** (Bound to ordinary experience)
- **Middle Way**
- **Released** (Freed from effluents)

NotebookLM

# Five distinct frameworks guide the quest for liberation

The fourth frame of reference uses categories to guide your ardency in fulfilling the duties of the Four Noble Truths.

**1. The 5 Hindrances:**
Obstacles to be actively starved and abandoned.

**2. The 5 Clinging-Aggregates:**
Elements of 'self' to be comprehended to dispassion.

**3. The 6 Sense Media:**
Sense gates to be restrained.

**4. The 7 Factors for Awakening:**
Path aspects to be fed and developed.

**5. The 4 Noble Truths:**
The overarching framework bridging all practices.

NotebookLM

# The hindrances must be actively starved of their food

**Diagnostic requirement:**

Discern presence, absence, arising, and final abandonment for each.

| | |
|---|---|
| **The Serpent** (Sensual Desire) | Starved by attention to the unattractiveness of the body. |
| **The Boar** (Ill Will) | Starved by releasing the mind through good will and compassion. |
| **The Sloth** (Sloth & Drowsiness) | Starved by attention to the potential for effort and striving. |
| **The Jackal** (Restlessness) | Starved by attention to the stillness of awareness. |
| **The Vulture** (Uncertainty) | Starved by analyzing skillful vs. unskillful qualities. |

NotebookLM

# The clinging-aggregates are activities of 'I-Making', not a static self

### 1. Form: Afflicting

(experiencing physical elements).

### The aggregates are not 'what I am.'

They are the raw, fabricated activities from which we create a sense of self (SN 22:79). They are verbs, not nouns.

### 3. Perception: Perceiving

(actively labeling and assigning meaning).

### 4. Fabrications: Fabricating

Shattwon ask of clockwork (intentionally constructing experience).

### 5. Consciousness: Cognizing

Disembded consizing (passively registering phenomena at the senses).

### 1. Form: Afflicting

Massatterling (experiencing physical physical elements).

## Observe their origination and disappearance directly to induce disenchantment.

NotebookLM

# Mindfulness of the body is the immovable post that tethers the senses

## The Fetter

The trap is not the sense organ or the object, but the desire-passion that arises between them.

## The Pull of the Wild

Left unchecked, the eye pulls to pleasing forms, the ear to sounds, exhausting the mind's energy.

## The Strong Post

The central pillar represents mindfulness immersed in the body.

## The Result

When tied to this strong post, the senses eventually exhaust themselves and sit calmly at the base. This is true restraint.

NotebookLM

# The factors for awakening are an upward spiral fed by attention

**Context Note:**
The act of feeding these factors is often identical to starving the hindrances.

**Equanimity:** Fed by mental footholds of balance.

**Concentration:** Fed by themes of non-distraction.

**Calm:** Fed by physical and mental tranquility.

**Rapture:** Fed by mental footholds of joy.

**Persistence:** Fed by the potential for effort.

**Analysis of Qualities:** Fed by distinguishing the skillful from the unskillful.

**Mindfulness:** Fed by pure virtue and clear views.

NotebookLM

# Craving is severed by striking directly at the points of sensory contact

## The Nexus

Craving can be abandoned exactly where it arises—at the contact points of the ‘world’.

## The Battleground

- The internal and external senses.
- Consciousness, contact, and feeling at the senses.
- Perception, intention, and evaluation.

## The Strategy

Regard these factors strictly as events in and of themselves, completely divorced from any meaning they hold in the ‘world’. This instills dispassion and cuts craving at its root.

NotebookLM

# The Four in One: Unified concentration requires all frames to work together

To achieve right concentration, the frames do not operate in isolation; they are a synchronized engine (MN 118).

The Foundation (Outer Ring): **Body**

The strong post.

Provides a grounded spot to observe the others without being pulled away by content or meaning.

The Guides (Inner Rings): **Feelings & Mind**

Frame the attention, allowing the meditator to balance energy and induce states not of the flesh.

The Engine (Core): **Mental Qualities**

Subdues greed and distress, actively cultivating the factors of awakening to break the fetters.

NotebookLM

# The journey culminates in equipoise and total release

### Mindfulness Established

The active establishing of mindfulness leads to the development of right concentration.

### Awakening Factors Cultivated

This cultivates the Seven Factors for Awakening to their absolute peak.

### Ultimate Release

Driven by seclusion, dispassion, and cessation, the process ends in the equipoise of non-fashioning—independent of anything in the world.

## Clear Knowing and Letting Go.

NotebookLM

Mindfulness Vast
arrow shot across the
arrow shot
I
I
mine
Establishing the ground
looking at the flesh and brittle bones
A century of questions.
proactive flame
developing concentration's wrath
Jhāna
THE BOUND
THE FREE
THE STILL
THE SCATTERED
Jhāna where the truth is shown
focused will
PEELINGS
JHĀNA PLEASURE
UN-FLESHED FRAME
DUTY
ARDENT MIND
The Mind Structured
pulled
away
SENSES
HINDRANCES
urgent care
A grand and sweeping wheel
UNBINDING PEACE
HINDRANCES
LANDING where all clinging is denied
RELEASE
ESTABLISH
THREE DISTINCT
Waking factors
FRAMEWORKS
AGGREGATES
HINDRANCES
THE NOBLE TRUTHS
To drop the blockages
To drop the blockages
UNBINDING PEACE
looking beyond the page

The image  is structured as a **triptych** (a classic Hieronymus Bosch format, reminiscent of *The Garden of Earthly Delights*), mapping out the complex psychological and spiritual journey described in your poem. It systematically visualizes the progression from worldly distraction and bodily mortality to active mental cultivation, and finally, to liberation.

Here is the breakdown of the logic behind each panel and its specific Boschian symbolism:

**1. The Left Panel: "Establishing the Ground"**

This panel represents the starting point of the path—the confrontation with the sensory world, mortality, and the initial awakening of mindfulness.

- **"An arrow shot across the palm-tree shade"**: In the top left, a literal glowing arrow pierces through a dense, tangled grove of palm trees, symbolizing the piercing clarity of the Dhamma cutting through the thicket of worldly distraction.
- **"Mindfulness Vast" & The Great Wheel**: A massive, archaic stone gear arches over the scene. This represents the "grand and sweeping wheel" of the text, grounding the practice in a cosmic, structured framework.
- **The Skeletons & "Brittle Bones"**: At the bottom, skeletal figures sit amidst a dark landscape. This directly mirrors the poem's instruction to look at "the flesh and brittle bones"—an execution of *asubha* (contemplation of the unattractive nature of the body) to conquer lust and attachment.
- **The "I" and "Mine" Flags**: A figure stands near banners marked "I" and "Mine," symbolizing the heavily rooted ego-identity that must be observed and eventually dissolved.

**2. The Center Panel: "The Mind Structured"**

This panel shifts inside the psychology of the practitioner, blending anatomical surrealism with allegorical monsters to show the struggle of mental fabrication.

- **The Open Mind & "A Century of Questions"**: A giant, surreal human head dominates the center. Its skull is split open like a box, revealing tiny meditating monks seated directly on the brain. This captures the "sharpest mind" grappling with "a century of questions" and the deep internalizing of the Dhamma.
- **The Jhāna Mandala**: Radiating from the center of the mind is a glowing, circular diagram mapping out the four states: **The Bound, The Free, The Scattered, and The Still**. At its heart sits a figure encapsulated in a bubble of "Jhāna Pleasure" and the "Un-fleshed Frame," illustrating the deep concentration required to bypass worldly pain.
- **The Proactive Flame & The Cart of Duty**: Below the meditating figure, a lion stokes a literal "proactive flame," rejecting the "passive gaze" or "lazy viewing" warned against in the poem. Nearby, a heavy wooden cart labeled "Ardent Mind" carries the weight of "Duty," showing that spiritual progress requires active labor.
- **Boschian Demons (The Hindrances)**: Grotesque, multi-eyed, and reptilian creatures crawl at the base of the mind. These represent the "hindrances" and "sensual drift" that must be actively starved, confronted, and pulled away.

**3. The Right Panel: "The Fourth Domain & Unbinding Peace"**

The final panel represents the application of frameworks and the ultimate transition into spiritual liberation.

- **The Pillars of Framework**: Giant, crumbling stone columns rise up, explicitly etched with **Frameworks, Aggregates, Hindrances,** and **The Noble Truths**. Figures climb and clear these pillars, visualizing the task to "drop the blockages that keep us blind."
- **The Turban on Fire ("Urgent Care")**: In a classic nod to the text's simile (and Bosch's love for fire imagery), a large turban/hairpiece is engulfed in flames at the bottom right. A figure frantically throws water on it, representing the "fierce, immediate effort" and "urgent care" needed to extinguish passion and sloth.
- **The Path to "Unbinding Peace"**: A winding stone path leads away from the chaotic, monster-ridden landscape toward a brilliant, glowing white castle in the distance labeled **Release**. This signifies the final stage where "all clinging is denied."

# මනසේ මායාව බිඳ දැමීම

## සිහිය සහ වීර්යය තුලින් සතිපට්ඨානය ප්‍රායෝගිකව වැඩීම

NotebookLM

වේදනාවන් ඉබේ හටගන්නේ නැත
බොහෝ දෙනා සිතන්නේ භාවනාවේදී හැඟීම් දෙස 'උදාසීනව බලා සිටිය යුතු' බවයි.
නමුත් බුදුදහමට අනුව, සෑම වේදනාවක්ම වර්තමාන කර්මය සහ චේතනාව විසින් නිර්මාණය කරනු ලබයි (සංඛාර).
නිදහස ලබා ගැනීමට නම්, හැඟීම් හටගන්නා ආකාරය සහ ඒවා ගමන් කරන දිශාව අප විසින් හඳුනාගත යුතුය.
NotebookLM

# වේදනාවන් වර්ගීකරණය: ආමිස සහ නිරාමිස

## ආමිස (ලෞකික)

පංච කාමගුණයෙන් ලැබෙන සතුට

කායික හා මානසික පීඩාවේ සහ ඒවාට දුන්වන ප්‍රතිචාර

සාමාන්‍ය ලෞකික උපේක්ෂාව

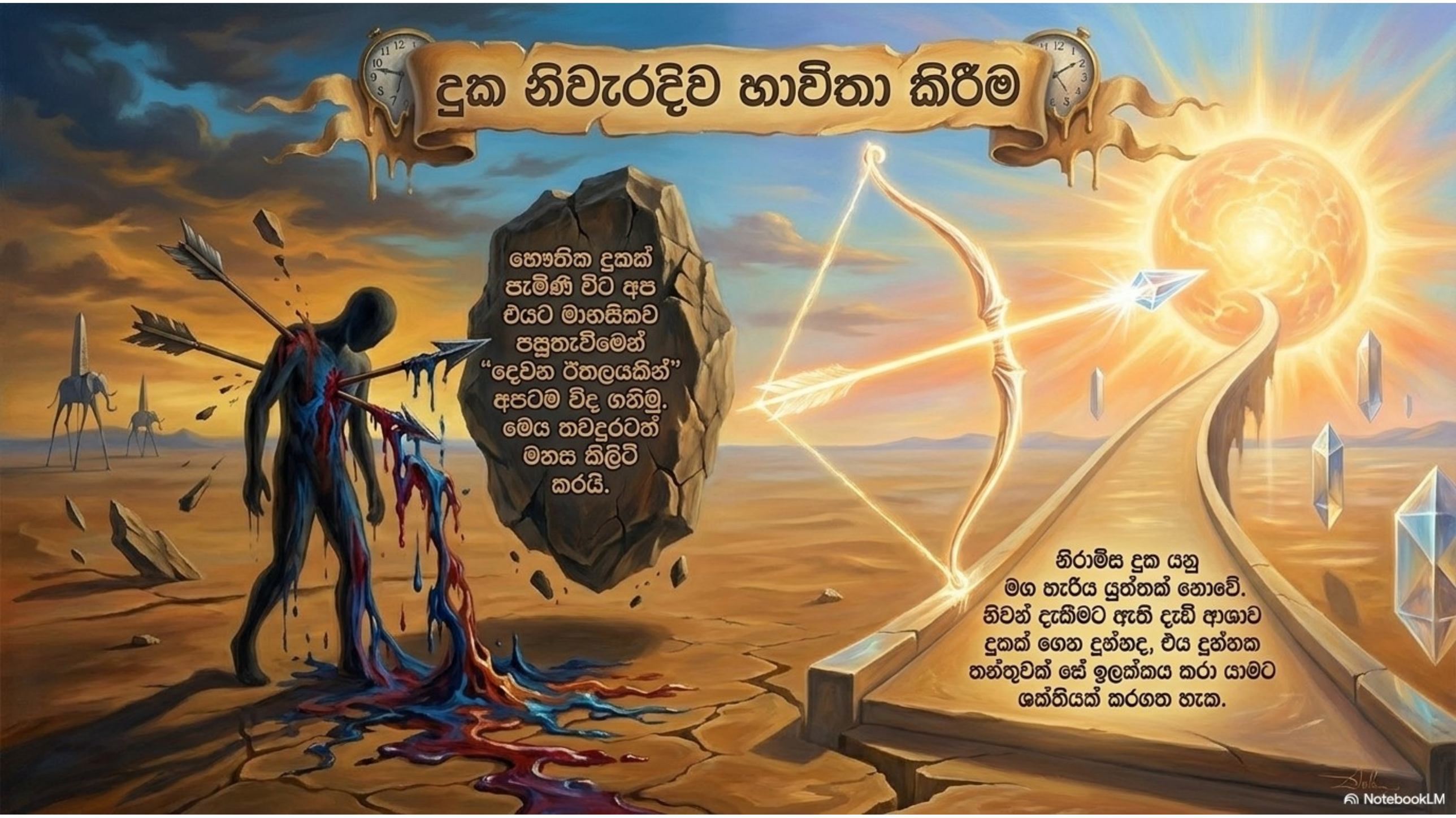
## නිරාමිස (අධ්‍යාත්මික)

ධර්ම විනය මෙලොව සමාධියේ ලැබෙන ප්‍රීතිය

නිර්වාණයට දායක වීමට ඇති ආශාව හිත ඇතිවන ශෝභාය

නිවීමෙන් ධ්‍යානයෙන් උදේන පිරිසිදු උපේක්ෂාව

NotebookLM


දුක නිවැරදිව හාවිතා කිරීම
හෞතික දුකක් පැමිණි විට අප එයට මානසිකව පසුතැවීමෙන් "දෙවන ඊතලයකින්" අපටම විද ගනිමු. මෙය තවදුරටත් මනස කිලිටි කරයි.
නිරාමිස දුක යනු මග හැරිය යුත්තක් නොවේ. නිවන් දැකීමට ඇති දැඩි ආශාව දුකක් ගෙන දුන්නද, එය දුන්නක තන්තුවක් සේ ඉලක්කය කරා යාමට ශක්තියක් කරගත හැක.
NotebookLM

චිත්තානුපස්සනාව:
මනස නිරීක්ෂණය කරන කැඩපත
මතසට එන ඕනෑම දෙයක් දෙස උදාසීනව බලා සිටිනවා වෙනුවට, මෙම යුගල මගින් ඔබේ මනස සමාධියට පත් කිරීමට අවශ්‍ය කරුණු පරීක්ෂා කෙරේ.
රාග සහිත සිත / විතරාගී සිත
ද්වේශ සහිත සිත / විතද්වේශී සිත
මෝහ සහිත සිත / විතමෝහී සිත
හැකිළුණු සිත / විසිරුණු සිත
NotebookLM

# වීර්යය සමතුලිත කිරීම

මඟස විසිරි, තොසෝසුන් වී ඇති විට, සමාධිය සහ සන්සුන් බව වර්ධනය කළ යුතුය.
අරමුණ පැරණී කර්ම දවා හැරීම හොව, විරිහමායේ ඇති අකුසල ධර්මයන් අත්හැර කුසල ධර්මයන් ඉපදවීමයි.
මනස හැකිලී, කම්මැලි වී ඇති විට (ථීනමිද්ධයෙය), උනන්දුව සහ වීර්යය අවදි කළ යුතුය.

NotebookLM

ධම්මානුපස්සනාව: මානසික රාමු 5
චතුරාර්ය සත්‍යය - සමස්ත භාවනාව මෙහෙයවන ප්‍රධාන රාමුව
පංච නීවරණ (සමාධියට අත්‍ථි බාධා) - ප්‍රහාණය කළ යුතුය
පංච උපාදාන ස්කන්ධ (දුර්වල රටාවන්) පරිඥාව කළ යුතුය
ආයතන 6 (සංස්කරණ ඉන්ද්‍රිය ධාතු) - ප්‍රසන්න කළ යුතුය
සප්ත බෝජ්ඣංග (ජීවත් මාර්ග අංග) - වර්ධිය යුතුය
NotebookLM

# නීවරණ කුසගින්නේ තැබීම සහ බොජ්ඣංග පෝෂණය කිරීම

කාමච්ඡන්දය → අසුභ නිමිත්ත කෙරෙහි අවධානය යොමු කිරීමෙන්
ව්‍යාපාදය → මෛත්‍රිය සහ කරුණාව මගින්
ථීනමිද්ධය → වීර්යය අවදි කිරීමෙන්
ධම්මවිචය → කුසල සහ අකුසල ධර්මයන් වෙන්කර හඳුනාගැනීමෙන්
ප්‍රීති සහ පස්සද්ධි → සමාධියට උපකාර වන මානසික ලක්ෂණ මගින්
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ස්ඛන්ධ යනු නාමපද නොව ක්‍රියාපද වේ
රූප:
පීඩාවට පත්වන
ක්‍රියාවලිය
සඤ්ඤා:
හඳුනාගැනීමේ
ක්‍රියාවලිය
සංඛාර:
සකස් කිරීමේ
ක්‍රියාවලිය
විඤ්ඤාණ:
දැනගැනීමේ
ක්‍රියාවලිය
වේදනා:
හඳුනාගැනීමේ
ක්‍රියාවලිය
පංච උපාදානස්කන්ධය යනු
පුද්ගලයෙකු නිර්මාණය කරන
"කොටස්" හොඳේ. නිසා ඉන පිහිත්
"මම" සහ "මගේ" යැයි හිතා
නිර්මාණය කරගන්නා ක්‍රියාවලීන් ය.
NotebookLM

ඉන්ද්‍රිය සංවරය:
සතුන් හයදෙනා සහ ශක්තිමත් කණුව
ඇස, කණ, නාසය, දිව, කය සහ මනස යන ඉන්ද්‍රියන් 6, තම තමන්ගේ ගෝචර විෂයයන් වෙත ඇදී යාමට උත්සාහ කරන සතුන් 6 දෙනෙකු වැනිය.
"ශක්තිමත් කණුව" යනු කායගතාසතියයි
සිරුර කෙරෙහි සිහිය පිහිටුවා ගත් විට, සතුන් කොතරම් ඇදගෙන යාමට උත්සාහ කළත් අවසානයේ වෙහෙසට පත්වී කණුව අසලම නිශ්චල වේ.
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# තණ්හාව උපදින තැන් සහ එය නිරෝධ කරන තැන්

තණ්හාව අත්හැරීම සඳහා මෙම ඕනෑම ස්ථානයකට ඔබේ අවධානය යොමු කළ හැක. මේවා හුදු "සිදුවීම්" ලෙස පමණක් දැකීමෙන්, ඒවා කෙරෙහි ඇති ඇල්ම (passion) නැති කර දැමිය හැක.

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# සතර සතිපට්ඨානයේ ඒකාබද්ධතාවය

**කායානුපස්සනාව (පදනම) -**
අතෙකුත් සියලුම දේවල් නිරීක්ෂණය කිරීම සඳහා සිත රඳවා තබා ගන්නා ශක්තිමත් පදනමයි.

**ධම්මානුපස්සනාව** (ආරම්භ සහ විමුක්තිය) -
අකුසල ධර්මයන් යටපත් කර, බොජ්ඣංග ධර්මයන් සම්පූර්ණ කරමින් අවසන් විමුක්තිය දක්වා මනස මෙහෙයවීම.

**වේදනා සහ චිත්ත (මෙහෙයුම) -**
භාවනාව දියුණු වන විට මනසේ වෙනස්වීම් සහ හැඟීම් සමතුලිත කිරීම.

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Comprehension of the four establishings of mindfulness

The visual logic of the generated triptych painting directly mirrors the scriptural tension outlined in the text: the contrast between a purely **passive observation** of mindfulness versus an **active, ardent, and intentional path of fabrication (action)**.

By utilizing the chaotic, moralistic, and highly allegorical language of Hieronymus Bosch, the image structurally maps out the vastness of the Dhamma, the necessity of proactive effort (*ardency*), and the framework of the *Satipaṭṭhāna Sutta* (DN 22).

**1. The Central Axis: The Vastness of the Teachings**

At the literal and metaphorical center of the image sits the Buddha beneath a sprawling tree, surrounded by elderly disciples scratching endlessly onto long scrolls.

- **The 100-Year Life Span Simile:** The logic of this center scene directly visualizes the opening quote from the *Mahāsīhanāda Sutta* (MN 12). The four disciples with massive ears represent the figures endowed with "excellent mindfulness, retention, recall, & keenness of discernment".
- **The Infinite Archery:** The archers flanking the central tree, shooting light arrows swiftly across the landscape, bring to life the Buddha's simile of the practiced marksman. The logic dictates that just as an arrow flies effortlessly across the shadow of a tree, the disciples shoot swift questions—yet the Dhamma is so vast that even after a century of questioning, they would die before exhausting the phrasing of the teachings.
- **The Textual Banners:** The scrolls weaving through the branches of the tree symbolize the structure of DN 22, acting as a massive framework of categories meant to be memorized and kept in mind, rather than a mere manual for passive observation.

**2. The Left Hemisphere: The Illusion of Passivity & The "Flesh"**

The lower left side of the painting transitions into darker, more classic Boschian territory, representing the dangers of treating mindfulness as merely passive receptivity, as well as the classifications of the body and mind "of the flesh" (*āmisa*).

- **The Dissection and the Sack of Grain:** A figure is shown being examined or cut open by small demonic entities, displaying internal organs alongside floating grains. This visually combines the *Sutta's* explicit instructions regarding the **31 parts of the body** and the anatomy of a sack open at both ends filled with rice, mung beans, and sesame seeds. It emphasizes the duty of *comprehending* the physical frame.
- **The Trap of Passive Observation:** The lower ground is crawling with grotesque demons and sprawling, tangled vines. This represents what the text warns against: if a meditator views the mind and feelings as things that "simply happen" or pass away on their own without recognizing present intentional fabrication (*kamma*), they blind themselves to insight. They become trapped in the "constricted" or "scattered" mind, preyed upon by the five hindrances (such as sloth and sensual desire), which are depicted as the grotesque creatures tormenting the souls below.

**3. The Right Hemisphere: The Path of Fabrication and Ardency**

The right side of the painting operates on the logic of **active cultivation**—the deliberate use of right effort to induce and spread skillful qualities.

- **The Active Archers (Present Fabrication):** While the archers on the left represent questions, the archers on the right actively shoot arrows into figures representing "Old Kamma" and "Present Fabrication". This illustrates that feelings do not randomly occur; they are fabricated for the sake of having a feeling, requiring an active, intentional response from the meditator.
- **The Path to Jhāna (Not of the Flesh):** Moving upward on the right, the landscape lightens into crystalline structures and figures floating smoothly on clouds. This maps out the progression from ordinary experience to **feelings and mind states not of the flesh** (*nirāmisa*). The serene figures enclosed in rock crystals or floating undisturbed embody the development of the *jhānas*—including the cultivation of renunciation-based joy and the fourth *jhāna's* pure equanimity. These states do not happen by accident; they must be actively induced, spread, and sustained through *ardency*.
- **Banners of Right Effort:** The small figures marching up the path carrying banners like "ARDENCY" and "SKILLFUL DESIRE" act as the ultimate thesis of the text: that mindfulness must circle around right effort to shape experience, move away from unskillful qualities, and establish the mind firmly in concentration.